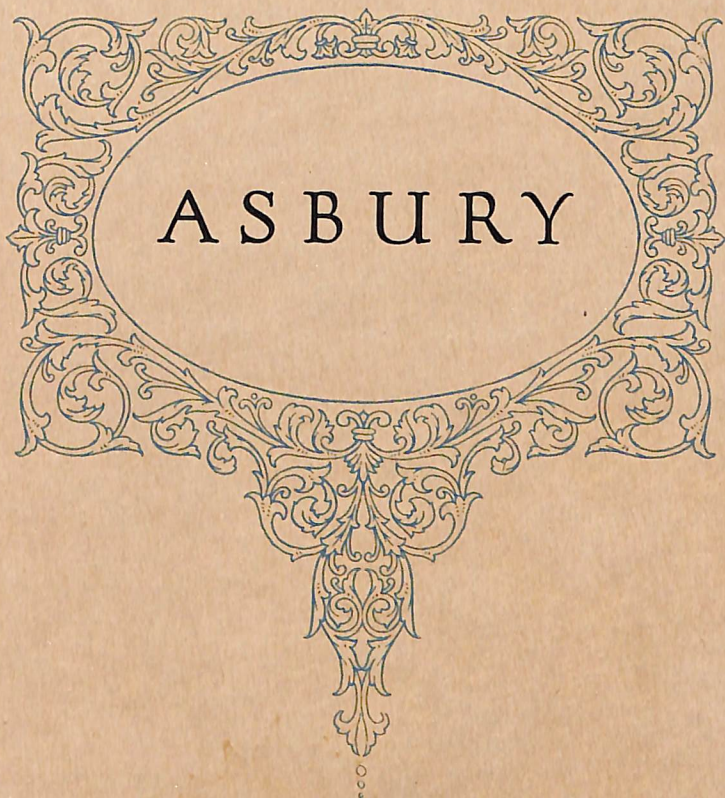
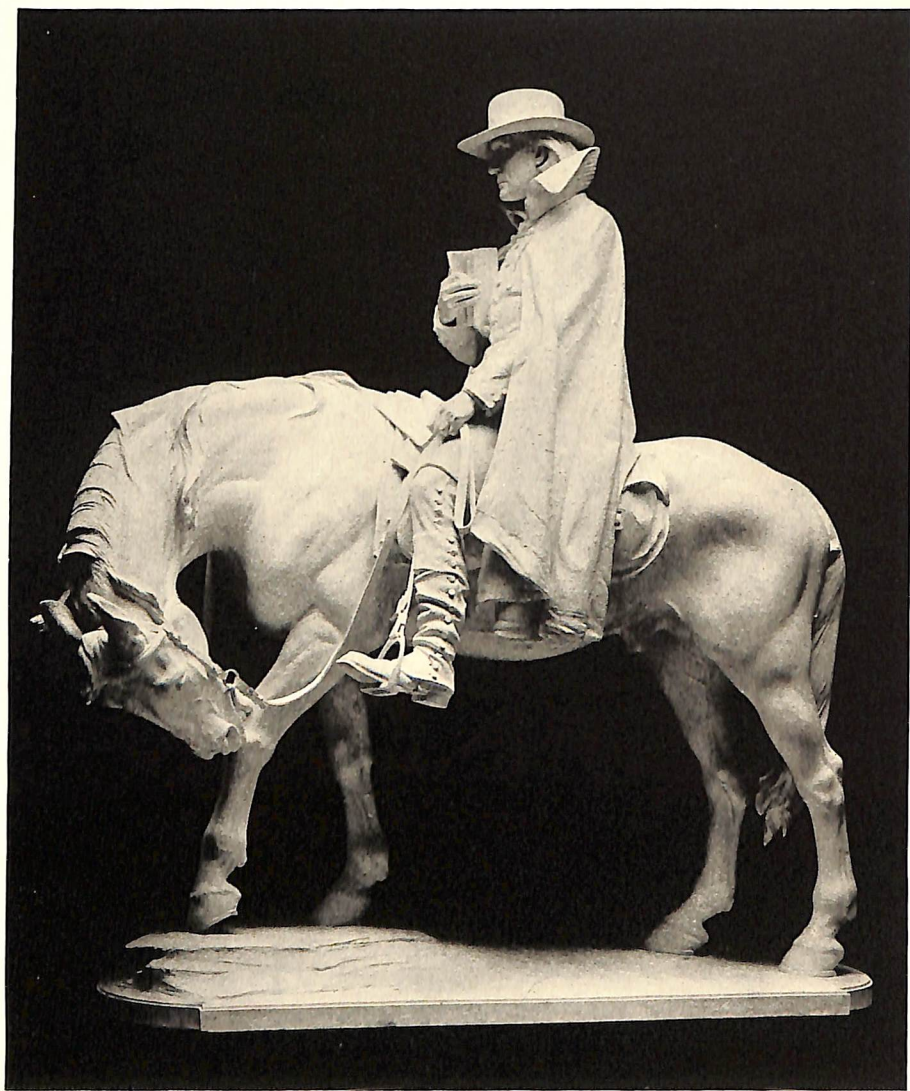




DEDICATION OF MONUMENT
TO THE PIONEER METHODIST BISHOP IN AMERICA
SIXTEENTH & MOUNT PLEASANT STREETS
WASHINGTON, D. C.



THE PROPHET OF THE LONG ROAD

PROGRAM

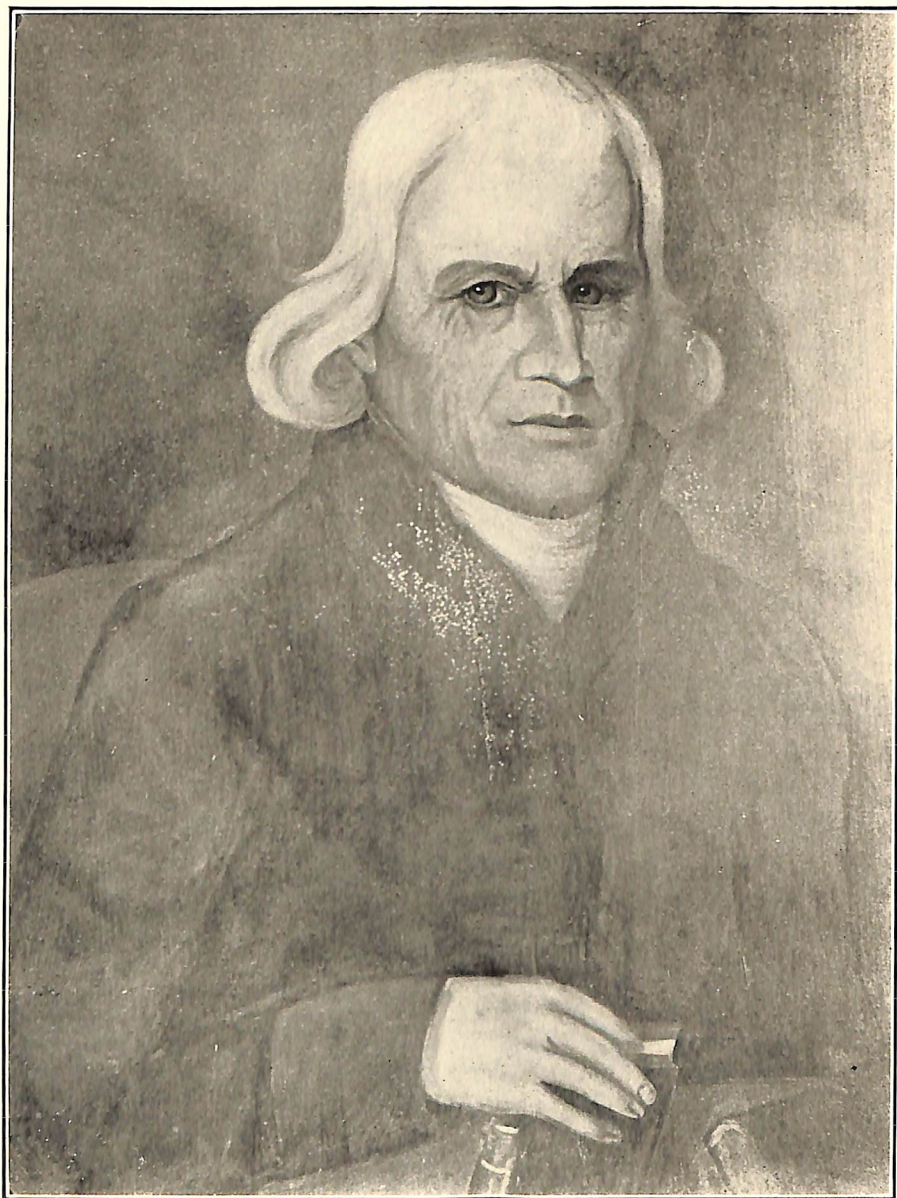


DEDICATION OF EQUESTRIAN STATUE OF
FRANCIS ASBURY
PIONEER METHODIST BISHOP
IN AMERICA



OCTOBER 14TH & 15TH
1924

SIXTEENTH & MOUNT PLEASANT STREETS
WASHINGTON, D. C.



BISHOP FRANCIS ASBURY



FRANCIS ASBURY

ITINERANT PREACHER & BISHOP · ORGANIZER OF
AMERICAN METHODISM & A BUILDER
OF THE AMERICAN NATION

IT has been one hundred and fifty-three years since Francis Asbury, a young man, slight of frame and serious of countenance, disembarked at Gloucester, opposite Philadelphia, after a boisterous trip of over seven weeks from Bristol, England. He came, a local preacher, to "live to God and to bring others 'so to do," with such small preparation as he was able to get in a rural school, under a master whose cruelties cut short his studies when a lad of twelve or so. He had no time to finish his schooling in the colonies but set to work immediately preaching among the few Methodist societies in and around Philadelphia, New York and Baltimore, managing somehow, amid the pressure of increasing responsibilities, to make up in large measure for his lack of a college training, by learning to read the Bible in Hebrew, Greek and Latin, and making himself familiar with history (unconsciously filling a large place in history himself), science, literature and divinity.

Unordained, as were all his associates, he could not baptize or administer the Lord's Supper. He could preach, exhort and pray, hold class and lead prayer meetings and travel wide circuits with many appointments, chiefly at private houses. When he came in 1771 there were only three or four houses of worship belonging to the Methodists, who numbered perhaps five hundred, chiefly from Ireland and England.

Amid indifferent, if not scornful, notice of the older Churches, how were the few tiny altar fires kindled by the Methodists kept alive under the puffs of adversity? By divine protection, of course. They even increased as by miracle. The hand of God must have been with the movement, or it would have been smothered in its infancy. Repent, believe (they could scarce add and be baptized) and be saved, cried the preachers, and converts flocked to them. Bibles were scarce, hymn books were borrowed, people were scattered and hard to reach, but the movement grew. The services were simple, the preaching plain, the system primitive and unor-

ganized, the rules not many but pointed, the church buildings few, rude, and unadorned, and yet the movement gathered force.

How explain it? They had no commanding preachers, like Whitefield and Edwards and the Tennents. No great scholars, no outstanding leaders, no eminent or wealthy hearers—just plain preachers bearing witness to the power of the Gospel, and common, everyday people as hearers, and yet it spread through cities and towns, through hamlets and settlements, into the wilderness like a strange persistent fire, which neither the scorn of the pharasaic, the opposition of unbelievers, nor the outbreaks of the rabble could quench.

The rate of increase has not been equalled since Pentecost. The 500 of 1771 became 10,539 in ten years, multiplying itself a hundred-fold every six months in the ten years. It leaped in the second decade from 10,539 to 76,153, showing a net increase of 65,614, an average gain of 6,561 every year, 547 every month and 112 every week. Checked by the O'Kelly secession in 1790-1800, it recovered its prosperity in the first ten years of the next century and doubled itself two and a half times. It achieved its first quarter of a million in 1820, its first half million in 1840, and its first million in 1844; and the great separation of 1844-5 did not end its power of increase.

It was simply illustrating the divine power, operating through men baptized by the Holy Spirit, as at Pentecost, and bearing witness in accordance with the command of their ascending Lord. This power touched and awakened the hearts of men, as of old, so that they cried, "Men and brethren what must we do to be saved?" This was what added to the Church daily.

The Methodist lay evangelists multiplied their power and manifested a kind of ubiquity by constantly moving from point to point and place to place, preaching daily wherever they could get a hearing. They were all itinerants; Asbury saw to that; but none ever itinerated as actively or as long as did he himself. He enlarged his circuits from twenty-five or more appointments until the whole country was covered by them. So far from abating his itinerating zeal after he was made bishop, he extended his annual rounds so that they included 5,000 or 6,000 miles of travel, on horseback, mostly, by stage coach between cities, by light carriage, when infirmities required, always moving on the long road, climbing rough mountain paths, threading rough trails through primeval forests, swimming rushing rivers where there were no ferries or bridges, fording muddy creeks, he was the greatest of all the travelers whom the Gospel message or government or trade interests required to move to and fro in the widening land.

The itinerancy, which with irresistible moral force he set in motion, was providentially adapted to the circumstance of the new

country in the throes of the Revolution. There was in all denominations a great scarcity of ministers. All the Methodist preachers, who had come from England returned, at the outbreak of the Revolution, except Asbury, who was strongly drawn to the only home that he was ever to know on earth; the ministers of the Church of England likewise deserted their colonial parishes in large numbers; towns and settlements were multiplying despite the rigors of war; the older denominations sent their younger ministers to join the depleted army of Washington and the preparation of educated men to fill vacancies was arrested. The Methodists, with not a single college for the training of preachers, must have failed in the emergency, but for the singular adaptation of the itinerancy to the conditions. In the forefront stood its great leader, full of the Spirit and of power, whose indomitable will caused the few preachers to circulate the more rapidly to make up for the loss in their number. The itinerancy in turn compelled the circuit system. The more competent preachers became the heads of circuits, and the recruits assisted them, and got in the process no mean training in the school of experience. His own equipment measured up to every emergency and his courage and constancy surmounted every obstacle. Jaded by his never ending journeys, weakened by illness and privations and loss of sleep, his poor complaining body was pushed onward and ever onward in the path of duty by his imperious will, sustained by his unfaltering faith in God and devotion to His cause.

He died March 31, 1816, at the age of seventy-one years, according to his oft expressed wish, before increasing infirmity had interrupted his labors and laid him aside. He was on his way from South Carolina to Baltimore, where the General Conference was shortly to meet, when death overtook him at the house of a friend, in Virginia, and gently released him, both from his bodily ills and his earthly obligations, and ushered him into the larger, fuller life of the Perfect Country.

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THE SCULPTOR

Mr. Augustus Lukeman, of New York, was born in Richmond, Va., January 28, 1870. He studied in the Academy of Design, New York, and the School of Fine Arts, Paris. Among his more important works besides the Asbury Group, are those of "Kit" Carson, Trinidad, Col., Gen. David McM. Gregg, Reading, Pa., "The Honor Roll," Prospect Park, Brooklyn, N. Y., the Soldier's Monument, Red Hook Park, Brooklyn, N. Y., "The Women of the South," Raleigh, N. C., and the Aviator's Memorial, Washington, D. C.

ORDER OF EXERCISES

Tuesday Evening, October 14th, 1924, at 8 p. m.

MOUNT VERNON PLACE METHODIST EPISCOPAL CHURCH, SOUTH
Ninth Street and Massachusetts Avenue

BISHOP JAMES CANNON, JR., Presiding.

HYMN 1, "Oh for a Thousand Tongues to Sing," *Charles Wesley*

Led by Choir of Church

PRAYER, Rev. Wm. A. Lambeth,

Pastor of Mount Vernon Place Methodist Episcopal Church, South

ADDRESS, *Tidings from Canada,*

By Gen'l Supt. S. D. Chown, D.D.

ADDRESS, *Bishop Asbury's Friend, Bishop Otterbein,*

By Bishop Wm. M. Bell, D.D., of the United Brethren in Christ

HYMN 153, "Oh Love Divine What Hast Thou Done?" *Charles Wesley*

ADDRESS, *Bishop Asbury and Bishop Jacob Albright,*

By Bishop J. C. Breyfogel, of the Evangelical Church

ADDRESS, *The New Church of Asbury*

By Hon Josephus Daniels

ADDRESS, *Bishop Asbury's Traveling Companion, "Black Harry"*

By Bishop D. Jones, of the African Methodist Episcopal Church

ADDRESS, *Greetings of the Federal Council of the Churches of Christ in America*

By Charles J. McFarland, D.D., General Secretary of the Federal Council

HYMN 624, "How Happy Is the Pilgrim's Lot," *John Wesley*

BENEDICTION

ORDER OF EXERCISES

Wednesday, October 15th, 1924, 2.30 p. m.

AT MONUMENT
Sixteenth and Mount Pleasant Streets
Music by U. S. Marine Band

BISHOP JOHN W. HAMILTON, Presiding

SERVICE OF PRAISE AND SCRIPTURE READING Led by Rev. F. J. Prettyman

HYMN:

Jesus! the name high over all,
In hell, or earth, or sky;
Angels and men before it fall,
And devils fear and fly.

Jesus! the name to sinners dear,
The name to sinners given;
It scatters all their guilty fear;
It turns their hell to heaven.

Jesus the prisoner's fetters breaks,
And bruises Satan's head;
Power into strengthless souls he speaks,
And life into the dead.

Oh that the world might taste and see
The riches of His grace!
The arms of love that compass me
Would all mankind embrace.

His only righteousness I show,
His saving truth proclaim;
'Tis all my business here below,
To cry, "Behold the Lamb!"

Happy, if with my latest breath
I may but gasp His name;
Preach Him to all, and cry in death,
"Behold, Behold the Lamb!"

—Charles Wesley

Leader: How beautiful upon the mountains are the feet of him that bringeth good tidings that publisheth peace, that bringeth good tidings of good, that publisheth salvation, that saith unto Zion, Thy God reigneth!

People: Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price.

Leader: Seek ye Jehovah while he may be found; call ye upon him while he is near; Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto Jehovah, and he will have mercy upon him; and to our God, for he will abundantly pardon.

People: For my thoughts are not your thoughts, neither are your ways my ways, saith Jehovah. For as the heavens are higher than the earth, so are my ways than your ways, and my thoughts than your thoughts.

Leader: We are ambassadors therefore on behalf of Christ, as though God were entreating by us, we beseech you on behalf of Christ, be ye reconciled to God.

People: Giving no occasion of stumbling in anything, that our ministration be not blamed; but in everything commending ourselves, as ministers of God, in much patience, in afflictions, in necessities, in distresses.

Leader: In stripes, in imprisonments, in tumults, in labors, in watchings, in fastings;

People: In pureness, in knowledge, in longsuffering, in kindness in the Holy Spirit, in love unfeigned,

Leader: In the word of truth, in the power of God; by the armor of righteousness on the right hand and on the left,

People: By glory and dishonor, by evil report and good report; as deceivers, and yet true;

Leader: As unknown, and yet well known; as dying, and behold, we live; as chastened, and not killed;

People: As sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things.

ORDER OF EXERCISES—Continued

Leader: Are they ministers of Christ? I more; in labors more abundantly, in prisons more abundantly, in stripes above measure, in deaths oft.

People: If I must needs glory, I will glory of the things that concern my weakness.

Leader: And he hath said unto me, My grace is sufficient for thee; for my power is made perfect in weakness. Most gladly therefore will I rather glory in my weaknesses, that the power of Christ may rest upon me.

People: Wherefore I take pleasure in weaknesses, in injuries, in necessities, in persecutions, in distresses, for Christ's sake: For when I am weak, then am I strong.

Leader: And what shall I more say? for the time will fail me if I tell of Gideon, Barak, Samson, Jephthah; of David and Samuel and the prophets. God having provided some better thing concerning us, that apart from us they should not be made perfect.

All: Therefore let us also, seeing we are compassed about with so great a cloud of witnesses, lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the author and perfecter of our faith, who for the joy that was set before him endured the cross, despising shame, and hath sat down at the right hand of the throne of God.

HYMN:

Behold the Christian warrior stand
In all the armor of his God;
The Spirit's sword is in his hand,
His feet are with the gospel shod;

Undaunted to the field he goes;
Yet vain were skill and valor there,
Unless, to foil his legion foes,
He takes the trustiest weapon, prayer,

In panoply of truth complete,
Salvation's helmet on his head;
With righteousness a breastplate meet.
And faith's broad shield before him spread.

Thus, strong in his Redeemer's strength;
Sin, death, and hell he tramples down;
Fights the good fight, and wins at length,
Through mercy, an immortal crown.

—James Montgomery

PRAYER, Rev. E. L. Watson

UNVEILING OF THE GROUP, By Mrs. Kathryn Watson Van Ness of Baltimore

INTRODUCTION OF THE SCULPTOR

By Dr. James R. Joy

PRESENTATION TO THE GOVERNMENT

By Bishop Wm. F. McDowell

ACCEPTANCE FOR THE GOVERNMENT

By Lieut.-Col. Clarence D. Sherrill, Corps of Engineers U. S. Army.

ADDRESS

By Hon. Josephus Daniels

ADDRESS, *The Work of Francis Asbury*

By Dr. H. K. Carroll

ADDRESS

By Bishop James Cannon, Jr.

ADDRESS

By President Calvin Coolidge

DOXOLOGY

BENEDICTION

By Rev. C. W. Baldwin

THE FRANCIS ASBURY MEMORIAL ASSOCIATION

The Association was organized May 18, 1915, by the Ecumenical Methodist Commission, representing the Methodist bodies of America, to promote the observance of the centenary of the death of Bishop Asbury, October 31, 1916.

Associated with this observance was the thought of an equestrian statue to be erected in Washington. A plan of exercises in annual conferences and churches on the Sunday preceding, or the Sunday following the anniversary, was suggested, at which offerings might be made for a monument.

The exigencies of the World War, with its "drives" for funds, interrupted the appeal for the statue and delayed the raising of the apportioned amounts until the present year.

The officers chosen at the beginning have continued to serve, except the President. When Bishop Cranston, the first President, retired and left Washington, Wm. F. McDowell, resident Bishop, took his place, as President of the Association.

The Churches represented in the Association are as follows: Methodist Episcopal, Methodist Episcopal, South, Methodist of Canada, Methodist Protestant, Free Methodist, African Methodist Episcopal, African Methodist Episcopal Zion, Colored Methodist Episcopal.

OFFICERS AND MEMBERS OF THE ASSOCIATION:

BISHOP WM. F. McDOWELL, *President*
EDWARD K. CAMPBELL, *Vice-President*
H. K. CARROLL, *Corresponding Secretary*
E. L. WATSON, *Recording Secretary*
W. T. GALLIHER, *Treasurer*

BISHOP J. W. HAMILTON
REV. J. C. NICHOLSON
REV. H. F. RANDOLPH
REV. E. S. TIPPLE
DR. JAMES R. JOY
GEN. SUPT., S. D. CHOWN
BISHOP COLLINS DENNY
REV. F. J. PRETTYMAN
REV. CHARLES W. BALDWIN
REV. J. HOWARD WELLS

HON. JOSEPHUS DANIELS
REV. F. T. LITTLE
DR. J. R. HAWKINS
BISHOP C. H. PHILLIPS
REV. A. J. LAMAR
HON. LEE S. OVERMAN
HON. FRANK B. WILLIS
REV. T. H. LEWIS
BISHOP J. S. CALDWELL
REV. CLOVIS D. CHAPPELL

By the adoption, February 19, 1919, of Senate Joint Resolution No. 107, which was signed by the President on his brief return from Paris to Washington, Congress authorized the Fine Arts Commission to select a site for the Asbury Monument. At the request of the Association, the Commission designated Plot 309B, at the junction of Sixteenth and Mt. Pleasant Streets.

The Mother Church of Great Britain and Ireland, the Wesleyan Methodist, and the Primitive and other Methodist bodies of England, through their Presidents, were invited to send representatives to the dedication in Washington; but could not do so owing to the fact that the fall months are the busiest of the year. They have written their regrets, expressing their high estimate of the great work accomplished by Francis Asbury, and their wishes for the continued prosperity of his numerous followers in America and the other continents.

COMMITTEE FOR THE RECEPTION OF GUESTS
UNVEILING EXERCISES AT THE
MONUMENT

FREDERICK D. OWEN, *Chairman*

REV. B. I. MCGOWAN

REV. EDWARD HAYES

REV. F. C. REYNOLDS

REV. JAMES L. MCLAIN

REV. JOHN L. STRAUGHN

REV. C. H. LAMBDIN

REV. R. S. BARNES

REV. CHARLES F. BOSS, JR.

REV. WM. M. HOFFMAN

REV. J. PAUL TYLER

Assisting:

A detail of Washington High School Cadets
serving as ushers

For Guards:

A detail of U. S. Marines from the Washington Barracks
and U. S. Park Police under the direction of
Capt. Watson L. McMorris

General Decoration, and Plan of Unveiling

by Frederick D. Owen
of the office of Public Buildings and Grounds
assisted by a detail of Sailors from the
Washington Navy Yard

A donation of *Carrier Pigeons* for the occasion will be
released at the moment of unveiling
by W. F. Dismar, of Washington, D. C.

*The Program should read U.S. Army Band
instead of U.S. Marine Band*

*The Paul Revere Bell in "All Souls' Tower"
will ring at The Unveiling*

"Taps" concludes the ceremony of Dedication

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